THE DIVINE RIGHT AND IRRESISTIBILITY OF KINGS, AND SVPREME MAGISTRATES:

Clearly evidenced, not from any private Authority, but from the Publique Confessions of the Reformed Churches, and the Homilies of the Church of ENGLAND.

C. 14. 8. Line.

MATH. 18. 17.

If he neglect to heare the Church, let him be unto thee as an Heathenman, and a Publican.

OXFORD,
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BIBLIOTHECA BODLEIANA

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To the READER.

Reader,

I Have cited the Confeſſions of the Reformed Churches as they were Printed at Cambridge, 1586.

And I have quoted the Homilies, according to their late Impreſſion, 1633. *And from the Confeſſions and Homilies thou mayeſt learne; That God is the Author of Politicall Order; And that himſelfe is the firſt in that Order; And that Kings and Princes are in that Ranke and Order next under him, as his Lievtenants and Deputies, having their Authority and power from him, and ſo to give an Accompt of their Miniſtration to him. And that by reaſon of their ranke and place they muſt not be Reſiſted by us; much leſſe may we wring their Authority from them, or Rebell againſt them, or endeavour (upon any pretences) to ſhake off the yoke of Subjection under them. Now Reſiſting and Rebelling are a riſing up againſt, and oppoſing of the Higher Power; and Reſiſting properly, is in reſpect of that Order which God hath conſtituted in all Government: And Rebellion, is againſt the ſpeciall Order and Conſtitutions in ſeverall Kingdomes and Commonwealths: That contrary to the Subjection which the Law of God requires, This contrary to the Subjection and Obedience required by the Lawes of Men.*

And where these are accompanied with Civill Warre (as amongst us at this day) they produce farre greater miseries to the People, and mischiefes farre more fatall to the Commonwealth, then Tyranny and Oppression; Under Tyranny there being some Order, not onely the Divine, but the Humane also, in respect of matters between Subject and Subject: but Resisting and Rebellion and such Warre overthrow all Order: Divine, (and so inferre damnation, Rom. 13.) Humane, even to Anarchy and Confusion, which God avert from us.

Besides (saith Mr Calvin *in his Com: upon* Rom. 13. v. 3.) *an evill Prince is the scourge of God to punish the sinnes of the People: And that excellent and wholsome Institution of Magistracy is never corrupted (by Tyranny) but upon our default: wherefore we must impute to our selves and to our sins, the evill that is in it, and evermore Reverence the Ordination it selfe. And (*lib. 4. Institut. Cap. 20. Art. 29.) *If we be persecuted for Godlinesse, by an impious and Sacrilegious Prince, let us first of all remember our sinnes, which no doubt are corrected by God with such Scourges; This will bridle our impatience with humility: Then let us entertaine this thought, that 'tis not our part to heale such distempers, but our onely remedy is, to implore the help of God, in whose hands are the hearts of Kings, and the Inclinations of Kingdomes.*

O Consider this ye that forget God, Psal. 50 22.

As in this case most men, both in their writings and proceedings, forget him: his first Ordinance of Politicall power for Government: and his second Ordination of the power sometime to Judgement; and especially doe they forget him, who make the People the Author of that power, and maintaine their Right of reassuming it at pleasure, and Preach and Presse Resistance of the power, and consequently of God himselfe in his Ordinance and Judgements.

Consider what I say, &c. 2. Tim. 2. 7.

THE DIVINE RIGHT AND Irresistibility of KINGS and Supreme MAGISTRATES.

The HELVETIAN *Confession.*

He Magistrate of what sort soever it be, is ordained of God himselfe, for the Peace and quietnesse of Mankind, and so that he ought to have the chiefest place in the World. (And) God doth work the safety of his People by the Magistrate, whom as he hath given to be as a Father of the World; so all the Subjects are commanded to acknowledge this benefit of God in the Magistrate, and honour him as the Minist r of God. And if the common safety of the Country and Justice require it, and the Magistrate doe of necessity make Warre, let them lay downe their life and spend their blood for the commo safety and defence of the Magistrate, and that in the name of God willingly, valiantly, and cheerfully, for that he that opposeth himselfe against the Magistrate doth procure the wrath of God against him. We know that though we be free, we ought wholly in a true Faith, holily to submit our selves to the Magistrate, both with our body, and with our goods, and endeavours of minde, so farre forth as his government is not evidently repugnant to him for whose sake we reverence the Magistrate. *In Syntag. confession. Genev. An. 1612. pag. 85.*

The Confession of BOHEMIA.

IT is taught out of the holy Scriptures, that the Civill Magistrate is the Ordinance of God, and appointed by God. who both take h his originall from God, and by the effectuall power of his presence, and continuall aid, is maintained *In Syntag. Confes. edit. Genev. An. 1612. pag. 264. part 2.*

tained to governe the People, in thoſe things which appertaine to the life of this body here upon earth, whereof is that of St *Paul*, *Rom.* 13. 1. *There is no Power &c.* And Magiſtrates muſt know and remember this, that they are Gods Deputies, and in his ſtead, and that God is the Soveraigne Lord and King, even of them all as well as of other men, to whom they muſt give an account at the laſt day, of the degree wherein they were placed, and of their dominion, and of the whole adminiſtration of their government, whereof it is expreſly written in the book of *Wiſdome*, *Cap.* 6. 1. The people alſo are taught of their duty, and by the word of God are effectually thereto inforced, that all, and every of them in all things, ſo that they be not contrary to God, performe their obedience to the ſuperior power, firſt to the King's Majeſty, then to all other Magiſtrates, and ſuch as are in Authority, in what charge ſoever they be placed, whether they be of themſelves good men or evill.

The FRENCH *Confeſſion.*

In Corpor. Confeſſion. Geneve. An. 1612. p. 110. Art. 39. Confeſſ. Gallican.

WE believe that God would have the world to be governed by Lawes, and by Civill Government, that there may be certain bridles, whereby the immoderate deſires of the world may be reſtrained, and that therefore he appointed, Kingdomes, Commonwealths, and other kind of Principalities, whether they come by Inheritance or otherwiſe. (And) Therefore becauſe of the author of this order, we muſt not only ſuffer them to rule whom he hath ſet over us, but alſo give unto them all honour and reverence, as unto his Ambaſſadours and Miniſters aſſigned of him to execute a Lawfull and Holy Function. We affirme alſo, That we muſt obey the Lawes and Statutes, that Tribute muſt be paid, and we muſt patiently endure the other burthens; to conclude, That we muſt willingly ſuffer the yoke of ſubjection, although the Magiſtrates be infidells, ſo that the ſoveraigne power of God doe remaine whole or entire, and nothing be diminiſhed.

The

The Confeſsion of BELGIA.

WE believe that the moſt gratious and mighty God, did appoynt Kings, Princes, and Magiſtrates, becauſe of the depravation of mankind, and that it is his will, that this World ſhould be governed by Lawes, and by a certain civill government to puniſh the faults of men, and that all things may be done in good order among men: Therefore he hath armed the Magiſtrate with a ſword, to puniſh the wicked and defend the good. *Ibid. pag.* 183. *Confeſſ. Belg. Artic.* 36.

The Confeſsion of AUSPURGE.

WE are ſure that ſeeing the Godly muſt obey the Magiſtrates that be over them, they muſt not wring their authority out of their hands, nor overthrow Governments by Sedition, for as much as *Paul* wiſheth every ſoule to be ſubject to the Magiſtrates. We know alſo that the Church in this life, is ſubject to the Croſſe, as St *Paul* ſaith, *We muſt be made like to the image of the Sonne of God.* *Ibid. pag.* 17. *vid. Confeſſion. Auguſt. Art.* 16. *part.* 2.

The Confeſsion of SAXONY.

WE teach that in the whole Doctrine of God delivered by the Apoſtles and Prophets, the degrees of the civill State are avouched, and that Magiſtrates, Lawes, order in judgement, and the lawfull ſociety of mankind, are not by chance ſprung up among men. And although there be many horrible confuſions which grow from the divell, and madneſſe of men, yet the lawfull Government and ſociety of men is ordained of God, and whatſoever order is yet left by the exceeding goodneſſe of God, it is preſerved for the Churches ſake. (And) Subjects owe to the Civill Magiſtrate obedience, as *Paul* ſaith, not only becauſe of *Wrath*, (*i.e.*) for fear of Corporall puniſhment, wherewith the Rebellions are rewarded by the Magiſtrate, but alſo for *Conſcience ſake.* (*i.e.*) Rebellion is a ſinne that offendeth God, and withdraweth the Conſcience from God. (And again) God would *Conf. Sax. Art.* 13. *In Edit. Gen.* 1672. *part.* 2. *pag.* 128.

would have all men to be ruled and kept in order by civill government, even those that are not regenerate; and in this government the Wisdome, Iustice, and goodnesse of God towards us is most clearely to be seen,

1 Wisdome, by Order, and the societies of mankind under lawfull government.

2 Iustice, in that he will have open sinnes to be punished by the Magistrates, and when they that are in authority doe not take punishment on offendors, God himselfe doth miraculously draw them unto punishment, and proportionably doth lay upon grievous sinnes, grievous punishments in this life, *Mat.*26 52. *Heb.*13.4.

3. Goodnesse towards mankind, in that he preserveth the societies of mankind after this order: and for that cause doth he maintaine it, that from thence his Church may be gathered, and he will have Common-wealths to be places for the maintenance of his Church.

The confession of SCOTLAND.

Confes. Scot. Artic. 24. in Corp. Conf. Ger. An. 1612. p. 156. part. 1.

WE confesse and acknowledge Empires, Kingdomes, Dominions, and Cities to be distincted and ordeined by God: the Powers and Authorities in the same, be it of Emperours in their Empires, Kings in their Realmes, Dukes and Princes in their Dominions, and of other Magistrates in their Cities to be Gods holy ordinance, ordeined for manifestation of his owne glory, and for the singular profit and Commodity of mankind: so that whosoever goeth about to take away, or confound the whole state of Civill policies now long established, we affirme the same men, not onely to be Enemies to mankind, but also wickedly fight against Gods expressed will.

The summe of these confessions.

THe summe is; All power is originally in God himselfe, who is *Solus potens*, [a] the onely King, and independant potentate. 2. He hath (for the good of mankind) communicated some of his power immediately to Kings,

[a] 1. Tim. 6. 15.

Kings, and by them [b] to inferiour Magistrates. So that a King is Gods immediate Vicegerent and Deputy, and therefore His Authority, and Person are both Sacred, and should be inviolable. He is, *Minister* [c] *Dei*, and *Unctus Domini*, not the Peoples, but the Lords Deputy, the Lords Annointed; and therefore *none can stretch out his hand against him* [d] (though he be a *Saul*, a Tyrant) *and be guiltlesse*. And if the Kirke of *Scotland* may be judge, they that goe about to take away, or confound Monarchy, ... *Those men are not onely Enemies to mankind, but also wickedly fight against Gods expresse will.* I would to God the practice of that Nation, were any way suitable to the piety, and truth of this profession.

[b] 1. Pet. 2. 13.

[c] Rom. 13. 4.

[d] 1. Sam. 26. 9.

And because of the Author of this order, we must both suffer those whom he hath set over us for to rule, and also honour them in their place & office, as his Embassadours and Ministers, of which their Ministration they must give an account at the last day. And in all things that be not contrary to God we must performe obedience to the Superiour power; First to the Kings Majestie, then to all other Magistrates, whether they be of themselves good men or evill: yea we must patiently suffer the yoke of Subjection, though they be Infidells.

And if the common safety of the Country and Iustice require it, and the Magistrate doe of necessity make Warre, they must lay downe their lives, and spend their blood, for the common safety and defence of the Magistrate, and that in the name of God willingly, valiantly and chearfully, for that he that opposeth himselfe against the Magistrate, doth procure the wrath of God against him.

Lastly, we must not wring their Authority out of their handes, nor overthrow Government by Sedition: and they that goe about to take away Civill policies established, are Enemies to mankind; and they that Resist and Rebell against their Prince, resist God himselfe, whose Deputy and Embassadour and Minister he is; and they who teach such Doctrine, withdraw the Consciences of men from God.

And Reader, see the Harmony between the Confessions of the Reformed Churches, and the Doctrine of the Church of *England*, delivered in the Books of Homilies, concerning

Civill Obedience and Subjection.

The Authority of which Books is declared and confirmed, by the 35 Article of our Religion.

The second Book of Homilies doth containe a godly and wholsome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of King Edward *the sixt, and therefore we judge them to be read in Churches by the Minister diligently and distinctly, that they may be understood of the People.*

And now I shall present unto thee, the summe of the Doctrine of those Books concerning the Premisses.

GOD.

God is the universall Monarch of the world, *lib. 2. p. 278 l. 7.*

ORDER.

God hath appointed all things in a most excellent Order, *lib. 1. pag. 69. lin. 2.*

Where there is no order, nor Magistrate, there is Confusion, *lin. 31.*

KINGS.

Kings are from God, 1.76.81.2.276.39.45.278.1.10.23.

Kings have their power from God onely, 1.72.31.

They are the Chiefe and Supreme Rulers next under God, 1.76.15.

They onely have the use of the Sword, 1.74.19.

Evill KINGS.

Evill Kings are from God, 2.276.45.

God placeth them over a Country for the sinnes thereof, 2.278.31. They are reserved for Gods punishment, and judgements, 1.74. &c.

OBEDIENCE.

We learne by the word of God to yeeld to our King, that is due to our King; that is, honour, obedience, payments of due taxes, customes, tributes, subsidies, feare and love, 1.77.7.

That is gods ordinance, gods Commandement, and gods holy will, that all the whole body of every Realme, and all the members and parts thereof should be subject to their Head their King, 1.77.2.

They

They that live in true obedience to god and the King, please god, and have peace of Conscience, and having god on their side, let them not feare what man can doe against them, *ibid.* 37.

We must obey sharp and rigorous Princes. 1.277.46. and patiently suffer under them. 289. 30. 41. and pray for their prosperity. 2.280.46.288.5.6.

If the King command any thing contrary to Gods Word, we must rather obey God then man: yet in that case, we may not in any wise withstand violently, or make any insurrection, sedition, or Tumults by force of Armes, or otherwise against the Lords Annoynted, or any of his Officers. 1.74.44.

If God give a heathen tyrant to reigne over us, we must obey him and pray for him. 2.282.13.

Where is obedience there is the figure of heaven. 2.296.46. Heaven is the place of good Subjects, *ibid.* 44.

JUDGING.

We must not judge of the King his government or Counsellours. Yea it is a perilous thing to commit unto Subjects the judgement, which Prince is wise and Godly, and his government good, and which is otherwise; as though the foot must judge of the head, an enterprise very hainous, and must needs breed Rebellion. 2.279.23.

MURMURING.

We may not murmure against the King, or speak evill of him. 2.299.12.31.34.300.3.

RESISTING.

We may not in any case resist or stand against the superior powers, though they be wicked, because they have their power from God. 1.72.12.29.30. 2.280.5.33.285.6.28. Though we have great numbers of men (2.286.40.) yet we must not attempt any thing against the King, though hated of god, and gods enemy, & so likely to be pernitious to the Common-wealth. 287. 2.18. though he doth not consider our faithfull service, or safeguard of our Posterity. 22. and lastly though he be our known mortall deadly enemy, and that he seeketh our lives. 26.

They that resist, resist not man but God. 1.71.35.

REBELLION.

The sink of all sinne, both of the first & second table. 2.292.29.

Lucifer the first author of Rebellion. 2.276.7.

The two Principall causes of Rebellion are,

1. Ambition, and restlesse desire in some men to be of higher Estate then God hath given them.

2. Ignorance in the people, and lack of knowledge of Gods blessed will, declared in his holy word concerning their obedience. 2.307.16.28.31.3.14.

Rebells no true Christians. 2.289.45.

Rebells a wicked example against all Christendome, and whole mankind, &c. 2.282.24.

Rebells pretences vaine, *viz.* redresse of the Common-wealth, and reformation of Religion. 2.301.19.302.2.22.25.29.

Rebellion no good means of Reformation. 2.279.34.

Miseries following Rebellion; *viz.* Pestilence, Famine, the calamities of Warre extraordinary. 2.294.29.

Gods judgement on Rebells. 2.300.9.

Rebells never prospered long. 2.300.45.

Hell the place of Rebells. 2.296.45.

Vnlesse we doe what we are able to stay Rebellion, we are most wicked, &c. 2.282.36.

The CLERGY.

The Clergy ought both themselves especially to be obedient to their Prince, and also to exhort others to the same. 2.308.27.

Almighty God, whose Kingdome is everlasting, and power infinite, have mercy upon the whole Congregation, and so rule the heart of thy chosen servant Charles *our King and Governour, that He knowing whose Minister He is, may above all things seek thy honour and glory, and that we His Subjects, duly considering whose authority He hath, may faithfully serve, honour, and humbly obey him in thee, and for thee, according to thy blessed word and Ordinance, through Jesus Christ our Lord.* AMEN.

FINIS.